1: Meek E, G-5 (1925-1930) 1931
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of the goat killed at his wife's funeral. But sons inherit from their mother all but purely feminine forms of property, which pass to her daughters or to her sons' wives. Thus the eldest son inherits all cash left by his mother, and also all her debts, the husband not being held responsible for these. The son inherits her bean farm and passes it on to his wife. He also inherits her goats; but cooking utensils and feminine ornaments pass to her daughter, if she is old enough for marriage, or to her son's wives.

Birth and Marriage Ceremonies.—When a married woman conceives her first child the event is celebrated, four months after conception, by a feast provided by the husband, who invites all his own and his wife's relatives. Large quantities of beer are consumed and hopes are expressed that the woman will be safely delivered of a sturdy child. A leech is sometimes called in during pregnancy to administer medicine, but pregnancy does not involve a state of taboo and no religious rites are performed such as we find in the neighbouring tribe of the Berom, where the husband shaves the wife's head and leads her blindfold to the cave of the priest of Mbon. The Katab woman counts the months of her pregnancy by putting a circular dot of red earth on her thigh for the first month, two for the second, and so on. And so if you see a woman with five red dots on her legs or body you will know that she has been enceinte for five months. The husband keeps his own tally secretly, in case his wife runs off before she gives birth.

The woman does not, as among most tribes, go to her mother's home to bear her first child; but after the confinement she takes her new-born babe to her own home and remains there for three or four months, the reason given being that she will be better cared for among her own people than in her husband's home. During the confinement she is attended by wives of her husband's father or brother, but modesty would forbid the presence of the husband's mother. She is delivered sitting on a stone or on the wooden tray on which she is accustomed to carry head loads. The tray thereafter bears a semi-sacred character and a Katab woman will often swear an oath on her tray saying: "If I did so-and-so may I die with my next child." Should the babe be dilatory in beginning to breathe, a hoe is beaten with a piece of iron to rouse its energy. The umbilical cord is severed with a razor at about an inch from the

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movement. Later, and until puberty, they discard these in favour of a girdle of thin plaited grass which is tied round the waist, the loose ends being passed between the legs from front to back and made fast at the back by being passed underneath the girdle. Married women wear on the buttocks the peculiar circular plaited tray-like adornment, resembling an inverted mushroom, which is known as the *oyam*,[1] and is characteristic of the Katab, Kachichere, Kagoro, Ataka, Kaje, Jaba, and the Ikulu section of the Kadara tribe. It is kept in position by a string passed round the waist. It is frequently smeared with red oil, and the edges may be adorned with white beads. It would appear that the *oyam* has undergone considerable evolution in recent times, and that originally it consisted of the stalk only. A small tray was then superimposed, and this has grown during the last twenty years from a diameter of six inches to twelve or even eighteen inches. The reason assigned for this change of feminine fashions is that nowadays there is no war and women do not have to run away. In war time a large *oyam* would have been an encumbrance! It is certainly an encumbrance to-day, as it has to be pushed on one side on sitting down. The original *oyam* may have had some phallic significance, but is more probably an ornate development of the ordinary buttock-covering of grass or leaves, the primary object of which is to secure decency while bending at work in the fields. An apron of leaves may be worn underneath the *oyam*, and an apron of leaves is always worn over the pubes. The leaves are changed every day, and sometimes twice a day. Katab women after giving birth tie up the abdomen with strings of rolled palm leaves. The intention is to prevent distension of the abdomen, and the custom is therefore similar to that commonly followed in Europe to-day. At night a man sleeps in his loin-covering. Women and children sleep nude. The husband may cover himself and his wife with a cloth; but, as there is always a wood fire burning through the night and the houses are designed so as to afford complete protection from the weather, blankets are not required.

Tribal Marks.—The Katab, Kagoro, Morwa, Kaje, Ikulu, and Kamantam all affect the same design of tribal markings, which are approximately as follows:—

[1] Sometimes pronounced *oyum*.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoma

575 "Each candidate on election is given a gourd, but as it was foreseen that indiscriminate blowing would soon familiarise the women with the 'Dodo's' voice, no one is permitted to blow the gourd without the Magajin Dodo's consent.

"Each village has its 'Dodo' head-man, known as the Magajin Dodo. He is the supreme domestic authority and no woman, not even his wife, is allowed to enter what is designated as his 'Dodo' room. The office is hereditary, and as a rule descends from father to son. The Magajin Dodo always wears a goat-skin slung across his back. He is naturally an object of much awe to the women folk, who endeavour to propitiate him with frequent gifts of 'gia,' so that the venerable gentleman is often to be encountered in a hopelessly drunken condition. 593 It is to him that husbands appeal when their wives turn 626 refractory, and a visit from the dreaded 'Dodo' invariably 575 produces the desired effect. When the Magaji visits a disobedient wife, he is always accompanied by one of his four subordinates, called Magadda in Kagoma. The visit is prearranged and the husband plays the part of a willing accomplice in the ensuing farce.

"The approaching visit of the 'Dodo' is announced to the husband by a messenger sent on in front for that purpose. The husband professes to be very frightened and advises his wives to fly and hide in the *nearest* refuge. (This is so that they shall not be far away when wanted.) On the arrival of the 'Dodo' the erring wife is sent for. Should she refuse to come, the 'Dodo' approaches her hiding-place, and addresses his warning; the uncouth sounds made on the gourd being solemnly translated to her by the subordinate who acts as interpreter throughout. A warning is generally sufficient, but should the wife transgress again the 'Dodo' will order her to be beaten.

"To further impress these simple and credulous women with his powers, the Magajin Dodo will sit outside his house and carry on a conversation with the 'Dodo' who is inside. This is done, of course, by hiding a man inside the house who makes the necessary sounds on the gourd."*

595 There is no limit to the number of wives that may be kept, 262 and the first takes precedence over the rest. They are not allowed to eat meat, or much salt, lest they should become fat and therefore unprolific.

● 846 On the day that a woman gives birth to a child both she 553 and it are bathed in cold water. Two days later the family-head, *i.e.*, the eldest male member of the family, names the child, 845 of whichever sex it be, except in the case of twins, who are named 852 two months after birth by the oldest man in the village. On

* Mr. H. F. Mathews.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kaje

342 are thatched, sloping up at the back to an angle of forty-five
[968] degrees. A house is not re-occupied after the death of either of its owner or of his wife.

596 The family system is patriarchal, and the head of a house has absolute jurisdiction over its members.

709 They worship their ancestors and observe various fetish.
710 The chief priest lives at Kurmin Bi, and the second one to him
711 at Bunkua, but each group shares a common place of worship.
712 Muhammadanism is penetrating amongst them. They are head-hunters.

582 A girl is betrothed at the age of seven, when the suitor gives
584 her father three chickens and 1s. Later on he again gives a hoe, a goat and 10s.; and on the wedding day, when she is about ten years old, pays a final contribution of four chickens.

583 A bag of cowries and two hoes are also an ordinary dower.

A form of capture of the bride is sometimes gone through, but the girl cannot be detained against her will, and the groom returns to give her father the customary presents. Ordinarily her parents take the bride to the groom's house, where he cuts up a goat and distributes its flesh amongst his guests, who then retire. The bride is not allowed the right of refusal, but no steps are taken against her if she leaves her husband. The man to whom she goes pays a further dowry to her parents.
[586] Marriage can be terminated on the repayment of all moneys given.
582 Consanguinity is an absolute bar. If a woman has already had a child, one horse is the price paid for her. Her first three
[434] children belong to her father, but can be redeemed by their own father for a bag of cowries and two goats each. Children are an acknowledged currency, a child of four years old does not command more than one goat.

●846 A mother and her new-born child are washed in cold water
553 on the day of its birth. On the fourth day the mother takes her infant outside the house, where it is named in the presence of the women of the household. The father names a boy, the
[845] mother a girl, but the Elders of the village perform that function in the case of twins. They assemble for the purpose on the seventh day and partake of a feast, for which the father provides a goat and beer.

764 When a death occurs, women wail and horns are blown. The corpse is wrapped in a new mat of plaited palm-leaves and men carry it to the grave amid shouting, blowing and drumming, while the women and children remain indoors. The chief priest wishes the spirit of the dead and the bereaved family well, and the body is lowered into a grave shaped like a prayer board, either close to the porch of the house if the deceased had had children, otherwise outside under the shelter of the wall. The corpse is laid on its back, a man's face being turned towards the